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THE LIGHT-BEARER.

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WHOLE No. 300

THE CHARACTER OF A HAPPY LIFE.

How happy is he born or taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill.
Whose passions not his masters are;
Whose soul is still prepar'd for death;
Not ty'd unto the world with care
Of prince's ear, or vulgar breath;
Who hath his life from rumors freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great:
Who envies none, whom chance doth raise,
Or vice; who never understood
How deepest wounds are given with praise
Nor rules of state, but rules of good.
This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

—Sir Henry Wotton. (1567-1639.)

In the Market Place.

BY LAURA EARLE.

There came One to the market-place. His look was un-commercial, his clothing fanciful, his hair wild and free. He was evidently a Freak.

He sought standing room between the stalls, but the vendors of cabbage and cheese crowded their things together, and tried to shove him out. They roughly questioned him: "What would you sell?" "Sell?" he answered mildly, "I sell nothing. I would give." This aroused their ire, and they would have done him hurt, but that it was the hour of the change of the patrol, and there was no uniformed authority to uphold them. Then the Freak went a little further off, and took his stand unobtrusively among the sellers of clothing and cheap woollen materials. These looked at him askance, and asked him his business. He said, "I would give the purple flower of love, if there be any who would have it." Thereat they jeered and asked him, "Do you not know that this is a market, where goods are bought and sold? If your flower is good for anything it must have a price. Show it to us that we may judge if it have any value, and what you can sell it for." But the Freak shook his head sadly, and said, "The flower of love is worn on the heart of him who receives it as a gift; it dies of exposure; and price it never had."

The people now jeered and hooted more loudly, and, with gestures of violence called him a cheat and a libertine. Then panoplied Justice arose in majesty; for Justice sits in every market. And Justice pronounced, in rolling periods, that the voice of the people was law: that as the servant of the sovereign people and administrator of their law, he must check the spread of this spirit of lawless license. Who would say where it would

end, if promiscuous giving were encouraged? It might eventually even destroy our sacred system of trade and barter, and thus sap the foundations of our liberty. Therefore Justice gave the Freak to the people to be torn; and bade that the flower he cherished be confiscated, and transplanted into the rich soil of the National Conservatories, where it might be observed and labelled by subsidized science, and where for a fat fee, the vulgar herd could glimpse its beauty.

As Justice decreed so it was done; at least so far as the Freak was concerned. The people tore him limb from limb; but the purple flower was never found, though many curiously searched for it. And thus men still go to the market-place to buy love; where they are sure that panoplied Justice will secure the enforcement of the terms of the bargain.

Is Our Constitution a Rhetorical Lie?

The following was written by Edw. W. Chamberlain for Lucifer about twelve years ago when Lucifer was undergoing a persecution similar to that endured by "Discontent" at Home, Washington, at the present time. Mr. Chamberlain's words are as timely now as then.

L. H.

What a scathing commentary upon the existing state of affairs in this country is the language of Gen. Trumbull: "The constitution has hardly any existence in this country, except as rhetoric. . . . By virtue of its sublime promise to 'establish justice,' we have seen injustice done for nearly a hundred years. It answers very well for Fourth of Julying purposes; but as a charter of Liberty it has very little force." What a terrible arraignment of our institutions! What a humiliating confession of the failure of Americanism! And the worst of all is that it is true. Let us see. The constitution provides that a person accused of violating the law shall "be informed of the nature and cause of the accusation" against him. Not merely shall he be informed that there is an accusation against him; but he must be informed of the nature of it, and the cause of it. The purpose of this is to compel definiteness and precision in making accusations, so that no unfair advantage shall be taken of an accused. And yet, in spite of this provision, we see a public officer, sworn to support the constitution, and bound by the solemn obligations of his office to protect the rights of citizens under it, who so far forgets his oath and his duty, and moreover is so recreant to all sense of right, honesty and fairness, that he has drawn indictments against the editors of Lucifer, each containing ninety counts, with the manifest intention of so presenting his accusation against them that they should not be informed of its nature or cause, with the manifest intention to so befog and muddle the case that he may work upon the superstitious fears of an ignorant jury, and thus succeed in throttling free speech. He has already found a grand jury so ignorant or careless of their rights as to approve his infamous work in ninety counts. Will he find a petit jury so ignorant and a judge so corrupt, that his scheme shall succeed, and the editors of Lucifer be imprisoned on this mock indictment?

The theory of the law is that a pleading is (1) to give notice of the claims of the party making it, (2) to make an issue, (3) to make a record. The indictments of Lucifer's editors are drawn with ingenious but dishonest skill in such a way that they do not answer the purposes of indictments at all. They give no notice of what act it is that the prosecution complains of. The defendants cannot in the nature of things intelligently join issue thereupon; and they are useless as records of any judicial proceeding that may be had upon them. They say practically to the defendants: "I charge you with doing an obscene act." "What have we done that is obscene?" The prosecution answers, "Oh, it is so obscene that we can't tell you for fear of shocking the modesty of the court!" The effect of this is to make the prosecutor the final judge of the question whether the matter is really so obscene that it would shock the court and pollute its records or not, and thus the accused comes into court bound hand and foot by the prejudice the prosecutor's decision has created.

It is lamentable that there are many judges of so little moral character that they stand ready to be shocked at a little public obscenity. These are just the judges upon whom no amount of private corruption can produce shock enough to prevent their participation in it. Their mock modesty reminds us of the case of the drowning swimmer, reported in the Massachusetts papers two or three years ago, who might have been rescued by a pleasure party near by in a rowboat, but the ladies of the party were so shocked at the idea of seeing a naked man that they insisted upon leaving the poor wretch to his fate. What a sacrifice these vile women made in their eagerness to appear virtuous. The courts in obscenity cases are making just that sacrifice to maintain a sham appearance of purity. What kind of a court is it that is so shocked that it can't hear the truth of an accusation or defense? The duty of courts is to administer justice, and for the purpose of doing so they ought not to consider their records as defiled by the introduction upon them of any matter which is necessary in order to enable the court to do justice. A defendant has a right to say that he shall have fair notice in order that he may not be prejudiced in defending himself. The idea that an accused is not to know what he is accused of because the records of the court should not be defiled by indecency is fanciful and imaginary. The records of a court of justice are not read with a view to entertainment or amusement and if there is any reason for indefiniteness in cases of obscenity why does it not apply to other offenses? A libel upon a private person is worse in its consequences than an obscene libel, yet who ever heard it claimed that a libel upon a private person need not be set forth in *haec verba*? Are courts shocked by the revolting stories of murders, rapes, and such crimes, to which they must of necessity listen? Are the records considered polluted by the recital of the details of the offenses?

There is no single case within the whole range of the law in which a court may not know what it is doing except the case of alleged obscenity. Then a great bugbear is conjured up, and all hands, under the pressure of an unaccountable superstition, gallop the prisoner off to jail without anyone having a very clear idea of what it is all about. It is much to the discredit of our American judiciary that this disregard of a constitutional right has been allowed to be woven into precedent to the extent that it has. The English courts take the more honest view. In the case of *Bradlaugh vs. Reg.* Judge Brambell says:

"I cannot follow the reasoning as to the advisability of the records of the court being kept pure. It seems to me that it is a reason which does not bear an examination, at all events it is not the law of England."

It is moreover shown in that case to be the law that "where the crime alleged in the indictment consists of words written or spoken the words are the facts which constitute the crime and for that reason must be set out."

In an indictment for murder it is not enough to say that the defendant committed murder, what he did must be so stated, so that if he is charged are proved to have been done it and be shown that he committed murder. So in the case of

burglary it is not enough to allege that the accused committed burglary. The circumstances must be set forth showing how the crime was committed, and those facts must be sustained which constitute the crime. Why then in an indictment for any other offense should such a mock delicacy prevail as to prevent telling what is the offense? The ruling of the court in *Bradlaugh's* case should control in this country, for common sense is the same on both sides of the Atlantic. If that rule is the law of England there are a hundred times more reasons why it should be the law of the United States, and the chief of these reasons, beyond which it is not necessary to go, is that our constitution so declares it.

No decent person will ever be shocked at a statement of any fact in nature. It is always your impure rascal who is obtrusive in his modesty. It is always the harlot who sees men drown because they are naked. It is always the corrupt judge who is so careful of the records of his court that he disregards constitutional rights. It is well that there are pure and noble men who, bearing all the opprobrium that blackguards could devise, have torn the mask from Comstockian hypocrisy. All honor to them, for their purity is so eminent that it need not be bolstered up by any hypocritical pretense. All honor to Charles Bradlaugh in England, and all honor to D. M. Bennett, Ezra H. Heywood, Dr. E. B. Foote and others who have valiantly battled and suffered martyrdom in America in their effort to make our constitution something more than a rhetorical lie.

"Responsible and Irresponsible Parenthood."

Many of Lucifer's readers know that the Manhattan Liberal Club of New York City is an organization for the attainment and diffusion of information on scientific, social, political, and religious subjects. It is as far as I know the only club in Greater New York which is not afraid of a plain discussion of the sex question. In fact, it is not afraid of any discussion and offers a free platform to all, so long as it can do so without endangering its existence. In this respect it is a unique organization. The Brooklyn Philosophical Association, which is perhaps the most prosperous Liberal organization in the United States, is doing good work, but its usefulness is hampered by "respectability."

Mr. Walker's masterly address on "Vice: Its Friends and Foes," which Mr. Hugh O. Pentecost has declared to be the best treatise he ever read on the subject, was originally delivered at the Liberal Club. Other lectures given at the club on the sex question during the last three years were by Lillian Harman, Mrs. Neymann, Miles M. Dawson, and Emma Goldman. The latest lecture on the same subject was delivered by Mrs. Almon Hensley on January 3. Mrs. Hensley is president of the Society for the Study of Life, and is a woman of broad views. I think that a report of her lecture will be of interest to the readers of Lucifer. The following is the substance of her address:

It is difficult to reconcile the general diffusion of knowledge with the criminal negligence in regard to parenthood. In raising cattle we consider the breed and time necessary to produce good stock, but in human relations we leave things to blind chance. Are we governed by laws different from those which control other animals? Some people say that nature is able to take care of herself. Yes, she can if we let her do so; but, owing to our ignorance, nature is outraged, and our offspring pay the penalty. All our fine flowers and fruit come through judicious selection and breeding; why can we not improve human beings in the same way?

We have separate standards of morality for man and woman. Instead of being proud of maternity, women are ashamed of it. As a result of our ignorance a third of our children die before they reach the age of three years; crime is on the increase, and our "reformers," instead of going to the root of the matter, are busy lopping off branches.

There is some radical wrong in our marriage system. If monogamy is the highest form of marriage, are the violators of the law criminals? Is divorce a friend or foe? Is it inimical to



the offspring? It is true that the separation of parents is a loss to children, but what happiness can children expect to find in a home where the husband and wife hate each other? Will such children mature into good citizens? Some advocate separation with no right to remarry. This is hardly worth considering. Shall a person be punished for an error of judgment?

No woman has a right to bring into the world children unless they be children of love. It is not easy to define love, as certain transcendental and psychological elements enter into it. Roughly stated, it is a combination of desire, passion, and unselfishness. Love should be the starting point, the heritage of every child.

Every normal woman wants to have children by the man she loves; but woman will be sexually subservient so long as she is financially dependent. Make her economically independent, and she will not become a mother against her will.

Man pays careful attention to his profession; he studies every detail of it, but he makes no preparation for fatherhood. The question of initial heredity rests largely with the man. Let man see to it that when the child is conceived his mind dwells on beauty and purity. There should be a single standard of morality. Let no man seek pleasure in the arms of a prostitute if he demand the woman he love to be pure. There is a curious lack of responsibility in the male character. Man is willing to pollute his body for the sake of momentary pleasure, and he does not stop to think that the sins of "youthful indiscretion" are visited upon his children.

Children are kept by parents in ignorance, but do they remain so? They receive their knowledge from unclean sources. Put beautiful ideas of sex life into your child before it gets soiled. Give instructions when it asks a question. Suggestion is an important factor in the training of a child.

Ungovernable sex appetite is a disease, which will disappear in the era of knowledge. Let the well-meaning persons who shudder at the thought of divorce turn their attention to more serious dangers. The sexually inert, the worn-out, and hopeless have never given to the world one great thought or invention. The creative force should be used to advantage.

The stupidity of the present system of education for girls consists not in what is taught, but in what is left untaught. Our colleges are doing good work, but they do not take into account the responsibility of sex life. When a girl leaves college, she is an irresponsible, indifferent, ignorant being as far as motherhood is concerned. It is considered indelicate for girls to know something about motherhood; but what would we think of a soldier who would go to war without the slightest preparation? People talk of maternal instinct, but can maternal instinct distinguish between different foods for children? Women enter a relation upon which depend the life and death of the human race, and the majority of them are in the position of the woman who said that she knew all about children, for she had buried seven of them. The propagation of the human race should not be left to chance. There should be schools for parenthood. Free discussion should be encouraged. The primary step should be to avoid reproducing in our children our own blunders.

Some caution us against over-production, but, as a matter of fact, women suffer more from abortion, from attempts to destroy life in embryo, than from child-bearing. We need wisdom, discretion, and self-control. If we want our children to be great, we must be great ourselves. We must be true in action if we want to rise above mediocrity.

Mr. Wilson, who followed Mrs. Hensley, stated that in order to have good children we must have happy mothers. It is important that women should feel happy during the period of pregnancy. In the time of the French Revolution many idiots were born in France on account of the fear of the mothers. An abused woman cannot be the mother of a superior child. Among the ancient Jews the first born was the favorite child, because it generally was a child of love. Mr. Wilson did not attach much importance to "selection." In the Oneida com-

munity, he said, the president used to select the parents, and the result was as poor a set of children as could be. Men who attend to propagating of cattle must consult the taste of the animals. The same is true of man.

Mr. Walker spoke of the obstacles put by society in the way of those who wish to diffuse sex knowledge. The whole forces of society and the powers that be stand squarely against the dissemination of such knowledge. It is impossible to reach the desired results when those who are engaged in giving information stand in the shadow of the prison.

Mrs. Scudamore made a plea for free motherhood. We sometimes see women who lack good care while pregnant and who, in spite of that, produce superior children. We censure the mothers of illegitimate children, we recognize that they are not responsible mothers, and so far we are right. But if the child is born of love and the woman realizes the responsibility of motherhood, we have no right to censure.

Mr. Rinn discussed the distinction between physical love and psychic love. Most men are on a physical plane. Some are governed by psychic impulses. The only attitude in which love should be approached is the psychic. Sex intercourse is only an incident. Love is based on moral qualifications outside of sex. There can be no single standard of morals, as that is contrary to nature. Men and women are different in their instincts: the male seeks, the female evades. As to heredity, we know that children inherit the physical characteristics of their parents, but it is not yet proven that mental qualities come by inheritance. There are numerous cases where criminals bring good children.

Mrs. Hensley took exception to some of Mr. Rinn's statements and said that the distinction between the masculine and feminine nature was not very great. The fact is, the man pursues and woman yields. Woman has an impelling desire to give. The normal woman is as strong sexually as the normal man is.

Mr. David Rousseau, who was the last speaker, called attention to the fact that some uncivilized races produce better children than highly civilized people do. He was in favor of freedom and the economic independence of women, which, he claimed, will be realized under Socialism.

And so, as the readers of Lucifer can see, the world moves, and the Manhattan Liberal Club contributes its share in helping its progress.

CYRUS W. COOLRIDGE.

About the Slanderer.

You will often hear one woman say of another:

"That is a dangerous woman—she has a vicious tongue and talks scandal."

That other woman is dangerous, but she is dangerous only to herself.

A great many women, as well as a great many men, devote their energies and perverted ability to gossiping about others and seeking to ruin their characters.

The dealers in slander—and we wish to tell them so emphatically—succeed rarely in destroying anybody else's character. They succeed always in destroying their own.

If a woman talks lightly of another you may be sure that the fault which she ascribes to that other woman no longer shocks her.

The woman who says that another is immoral, or untruthful, or vain, or deceitful, has within herself, well developed, the possibility of all the vices that she ascribes to that other woman.

For your own sake beware of the woman who speaks ill of another.

So says the editor of the Hearst newspapers. Though exaggerated the statements are mainly true. Slander often does hurt the victim, but it does far greater injury to the one who uses it as a weapon against her (or his) enemy, for it is a great mistake to assume that the slanderer is confined to the feminine sex.

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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"A Century of Dishonor."

Our national Society for Minding Other People's Business, commonly called the Congress of the United States, has appointed a committee to report a bill to be enacted into law, or laws, for the "suppression of Anarchy." One of the measures advocated by Archists of all kinds—including ministers of the gospel of him who was executed for seditious utterances some nineteen hundred years ago, also including a number of editors who themselves are Anarchists in religious matters—is that of banishing all Anarchists to a "reservation" and compelling them to stay there as long as they live.

To say nothing of the horrible injustice of driving people away from the land of their birth for no crime except that of holding opinions that are not now popular with the leaders of church and state, it might not be amiss to investigate the history of the government that is expected to set apart an island, or other unoccupied tract of land, for the said Anarchists, and see how much prospect there is that these exiles would be permitted to enjoy the fruit of their labors if they should succeed in making their wilderness bud and blossom as the rose.

I have lately been reading a book that gives a summary of the dealings of the United States government, for the last hundred years, with the various tribes or nations of people called Indians—people who, as described by Thomas Jefferson, had no government of authority or of force, but whose political status was said, by that distinguished author, to be "without government."

This book, written by a woman, is called "A Century of Dishonor." It is published by Harpers & Brothers, of New York. Its Preface is by Bishop Whipple of Minnesota, with an Introduction by Julius H. Seelye, President of Amherst college.

Bishop Whipple correctly sums the matter up when he says "The Indian Bureau represents a system which is a blunder and a crime," and President Seelye is equally emphatic in fixing the blame when he avers that "The great difficulty with the Indian problem is not with the Indian but with the Government and people of the United States."

In like manner some future historian, when reviewing the Anarchist troubles will be compelled to say: "The

great difficulty with the Anarchist problem is not with the Anarchists, but with the Government and people of the United States."

Lack of space will prevent an extended review or even synopsis of the book, "A Century of Dishonor." Instead of trying to review it I purpose to give some extracts from the author's sketch of the treatment to which one only of the more noted of the Indian tribes has been subjected by the Government and people of the United States.

The ancestral home of the Cherokees was in what might truly be called the Switzerland of America—the Appalachian chain of mountains, running parallel with the Atlantic coast. The southern end of this chain lies within the borders of the political divisions now called Georgia, South Carolina, North Carolina and Tennessee. Here, in a climate noted for its healthfulness, amid scenery of surpassing beauty and loveliness, the Cherokees had lived for many generations, and, naturally enough were strongly attached to their ancestral home. Unlike most Indian tribes they were an agricultural people, had built for themselves comfortable and even beautiful houses to live in, with barns for their live stock, and other conveniences of civilized life. They had established schools for their children and even published a paper, called the "Phoenix."

By successive treaties with the United States they had given up most of their lands, making it all the more necessary that they depend on agriculture instead of the chase for livelihood. By the last of these treaties, that of 1817, the promise was made "that the United States will give to every head of an Indian family residing on the east side of the Mississippi, who may wish to become a citizen, a reservation of six hundred and forty acres of land, in which they will have a life estate, with a reversion in fee simple to their children."

Continuing the author says: "What imagination could have foreseen that in less than twenty years the chiefs of the Cherokee nation would be found piteously pleading to be allowed to remain undisturbed on these very lands? . . . There will come a time in the remote future, when to the student of American history, it will seem well nigh incredible."

It was simply the old, old story—old yet ever new; the story of the white man's conscienceless greed and of the Government's helplessness, or—more correctly speaking—the Government's PERFIDIOUSNESS when called upon to redeem its pledges, its promise to see that justice is done to the weak and defenseless.

In 1791 Thomas Jefferson, then Secretary of State, writing to General Knox, thus defined the position of the United States in the matter of the Indian lands:

"Government should firmly maintain this ground that the Indians have a right to the occupation of their lands, independent of the States within whose chartered lines they happen to be; that until they cede them by treaty no act of a State can give a right to such lands. . . . The Government is determined to exert all its energy for the patronage and protection of the rights of the Indians."

The year before, 1790, General Washington had said to the Six Nations:

"In future you cannot be defrauded of your lands. No State or person can purchase your lands unless at some public treaty held under the authority of the United States. The General Government will never consent to your being defrauded; but will protect you in all your just rights. . . . You possess the right to sell, and the right of refusing to sell your lands. . . . The United States will be true and faithful to their engagements."

Proceeding with this shameful story—the story of national perfidy and invasion of those who were too weak or too peacefully inclined to resist, our author says:

"What could Cherokee men and women have thought when only thirty years later they found this United States Government upholding the State of Georgia in her monstrous pretensions of right to the whole of their country, and in her infamous cruelties of oppression towards them? when they found the United States Government sending its agents to seduce and bribe their chiefs to bargain away their country: even stooping to leave on the public records of official instructions to a commissioner such phrases as these: Appeal to the chiefs and influential men—not together, but apart, at their own houses; 'make offers to them of extensive reservations in fee simple, and other rewards, to obtain their acquiescence'; 'the more careful you are to secure [conceal] from even the chiefs the official character you bear, the better; 'enlarge on the advantage of their condition in the West: There the government would protect them.'" "This the Secretary of War called 'moving on them in the line of their prejudices.'" . . .

It is the common observation of students of human nature that what is called patriotism, or love of home and native land, is developed to a far greater degree in the inhabitants of mountainous countries than in the dwellers upon more level lands. This fact was most pathetically illustrated in the case of the Cherokees, as stated by the author of "A Century of Dishonor:"

"Never did mountaineers cling more desperately to their homes than did the Cherokees. The State of Georgia put the whole nation in duress, but still they chose to stay. Year by year high handed oppressions increased and multiplied; military law reigned everywhere; Cherokee lands were surveyed, and put up to be drawn by lottery; missionaries were arrested and sent to prison for preaching to the Cherokees; Cherokees were sentenced to death by Georgia juries, and hung by Georgia executioners. Appeal after appeal to the President and to Congress for protection produced only reiterated confessions of the Government's inability to protect them—reiterated proposals to them to accept a price for their country and move away. Nevertheless they clung to it. A few hundreds went, but the body of the nation protested and entreated. There is nothing in history more touching than the cries of this people to the Government of the United States to fulfill its promises to them. And their cause was not without eloquent advocates. When the bill for their removal was before Congress, Frelinghuysen, Sprague, Robbins, Starr, Ellsworth, Evans, Huntington, Johns, Bates, Crockett, Everett, Test—all spoke warmly against it; and to the credit of Congress be it said, the bill passed the Senate by only one majority."

Jermiah Evarts, in the "National Intelligencer," says our historian, "gave a masterly analysis and summing up the case, recapitulated the sixteen treaties which the Government had made with the Cherokees, all guaranteeing to them their lands, and declared that the Government had 'arrived at the bank of the Rubicon' where it must decide if it would or would not save the country from the charge of bad faith."

The Rubicon was passed, and the brand of bad faith indelibly fixed upon the escutcheon of the United States of America.

In "The Phoenix," the Cherokees' own paper, the suffering and despair of the nation were voiced in editorials of which this paragraph is a sample:

"If the United States shall withdraw their solemn pledges of protection, utterly disregard their plighted faith, deprive us of the right of self-government, and wrest from us our land, then in the deep anguish of our misfortunes, we may justly say there is no place of security for us, no confidence left that the United States will be more just and faithful toward us in the barren prairies of the West than when we occupied the soil inherited from the Great Author of our existence."

The Cherokees carried their case to the Supreme Court of the United States, only to meet the fate of nearly all who have applied to that aristocratic and irresponsible tribunal

in search of justice against outrageous wrong. Three out of five of the supreme judges decided that "an Indian tribe could not be considered a foreign nation, and therefore could not bring suit."

This is tantamount to saying that the Indian has no standing, no recourse for justice, in an American court, for—as stated by Bishop Whipple—"the executive, the legislative and the judicial departments of the Government recognize that he has a possessory right in the soil, but his title is merged in the tribe—the MAN has no standing before the law."

Then came the eviction, the removal by Gen. Scott and two thousand United States soldiers, of the remnant of the Cherokees—part having already accepted what to them seemed the inevitable and had gone to the reservation assigned to them in what is now called the Indian Territory, west of the Mississippi; a land that to them was simply a "barren waste," so unlike their native mountains and wooded hills, with their springs and brooks of clear and cold water, with their comfortable homes and fields and orchards—that to the minds of the poor Indians it was going into the desert to perish of hunger, thirst and wild beasts.

The "Manifold Cyclopaedia" says of this national shame:

"Georgia outlawed them, the supreme court denied their appeal and the United States government, after confessing its inability to fulfill obligations of its own assuming, made a treaty in 1835 with a small minority of the tribe for the removal of the whole, then some 27,000. John Ross and his followers objected, but yielded under the persuasion of General Scott and 2,000 soldiers sent to effect the transfer."

To follow the fortunes of the Cherokees in their banishment from their beautiful ancestral homes in the "garden spot" of the renowned Appalachians to the drouth-stricken plains of the far west, would take too much of our limited space. The author of "A Century of Dishonor"—Helen Hunt Jackson whose name is known, loved and honored by many thousands of readers and personal friends—has passed beyond the scenes of mortal strife and of national wrongs. The appendix to her book brings the history of the Indians down to the summer of 1880, and includes the correspondence of Mrs. Jackson with Carl Schurz, then Secretary of the Interior, in regard to the methods and policy of the Interior Department. A correspondence that should be read by every American.

M. HARMAN.

The Madness of Archism.

The "stamping out" methods proposed by Archists remind us forcibly of the old Latin saying, "Whom the gods destroy they first make mad."

Edward J. Prindle, in the Springfield (Mass.) "Republican," of recent date, shows the folly, if not the insanity, of men such as Hoar of Massachusetts. His article, in part, reads as follows:

"One clause of Senator Hoar's bill provides for the infliction of the death penalty for an unsuccessful attempt to kill the president, but this clause is not particularly complimentary to the senator's astuteness, for it must at once appear to any one who stops for a moment to consider the matter that the inevitable and only effect of this particular clause, if enacted into law, will be to make the assassin make doubly sure that his work is thoroughly done; for no one, even an Anarchist—would wish to throw away his life in a vain attempt to accomplish a given result. Therefore I apprehend that the only result that this particular clause of the bill will accomplish will be the one I have specified."

"Superficial thinkers and practically the great majority of people—who do not think at all—are prone to look at Anarchy as a sort of political disease, but the really deep student of such questions knows better. He knows full well that Anarchy is

but the outward expression or symptom of a deeper-lying cause, and that for the latter he must go deeper into the matter than demagogues would have us believe. We of America are rapidly growing into a condition which has so long prevailed in the old world, and I for one can see nothing strange in the fact that such outbursts of violence are beginning to show themselves here; for all must admit the general truth that like effects are pretty certain to follow like causes.

"Anarchy is but the outward expression of the discontent and resentment that is permeating the masses of the people, the logical and inevitable consequence of the injustices and iniquities with which our social and industrial system is saturated. Force can never suppress Anarchy. The history of other countries proves this. In Russia, where Anarchy has been dealt with more savagely than in any other country in the world, perhaps, it is more widespread today than it ever was before, so far as the number of its adherents is concerned."

"If the governing classes of this and all other nations really desire to suppress Anarchy, they have only to remove the conditions which breed it, and the thing is done. But since it is only on the existence and activity of these very conditions that their continued tenure of rule is possible, we may look in vain for a voluntary relinquishment of them. What then? Like Henry George, 'I only fear that the dam will hold till the flood arises to fury.'

"In conclusion, lest I be misunderstood, I wish to say that I am neither an Anarchist nor a sympathizer thereof, but I have written these few words from the standpoint of a student of these and kindred questions."

It is plainly not necessary that a man be an Anarchist to see that the ruling classes are now—as always—"between the devil and the deep sea."

If, as Mr. Prindle says, the governing classes really desire to suppress Anarchy—by which of course he means revolutionary violence—"they have only to remove the conditions that breed it, and the thing is done." But these governing classes, as shown by Mr. Prindle, know full well that their own position as rulers depends upon the continuance of the evils—the poverty, the inequalities, the vices and crimes, of our present society. If there were no poverty, no injustice, no vice and crime there would be no need of rulers.

From this showing it is clearly seen that the continuance of present societary evils are necessary to the existence of rulership over man by man, and yet no ruler is safe from assassination while the evils exist.

The position then of the Archist is something like this:

"You can and you can't;
You will and you won't;
You'll be damned if you do;
You'll be damned if you don't."

M. HARMAN.

American Press-Writers' Association.

The New Year finds the Association growing in membership and importance as never before; only yesterday an application for membership came from Honolulu, from a member of the Territorial Legislature. The event however of most interest was a meeting, or conference of the Boston members, the first I believe of its kind in the history of the Association. Bro. J. T. Small came up from Provincetown, and was chosen chairman while the writer acted as secretary. This was my first opportunity to see and converse with a real live Anarchist, and as I sat beside this sterling specimen of good old New England manhood, Senator Hoar's Island colony came to mind, and I thought if a few thousand such men and women as Bro. Small's personality typifies, could be transported to such an Island we would soon have a new race or branch of the human family.

On motion of Bro. Hutcheson it was voted to appoint a committee of three to investigate the recent hold-up of "Discontent" at the Tacoma post office, and draft suitable resolutions to express our views on the matter. The new "Truth and Common Sense Club" and its promoters were also considered by the conference and a volunteer committee named for further work in that connection. Dr. Pfeiffer kindly donated the use of

"Our Home Rights" headquarters as a place of meeting for the local members at any time. Some twenty-five Press-Writers will edit departments on their special lines in the enlarged January number of "Our Home Rights" and a half tone cut of each writer will embellish the heading of their department which will make O. H. R. the Press-Writers' Magazine.

NEW MEMBERS.

- 199 e. Wickersham, Enoch, Greenville, Ohio.
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- 201 b. Rattray, Rev. Benjamin Franklin, Room 6, 247 Washington St. Boston, Mass.
- 202 b. Beeson, James, Hytop, Ala.
- 203 b. Brigham, M. A., 218 Tremont St., Boston, Mass.
- 204 a. Emmeluth, John, 227-229 King St., Honolulu, H. I.
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VARIOUS VOICES.

Ed. Secrest, Randolph, Kansas:—I notice by my tab that my subscription has expired. Find within \$1 for Lucifer's renewal, with my hearty compliments of the season to the editor and family. Lucifer has done its duty bravely this last year. Its fearless utterances during the hot and sulphurous period following the murder of President McKinley, has endeared it to all truth loving, truth seeking souls.

F. S. Harman, Lawton, O. T.:—My object in writing this is to inform Lucifer's friends that claims here in the Kiowa, Comanche and Apache country are selling cheap, some of them at least. The prices are from \$100 to \$2,500 per quarter section; good claims can be bought for about \$500. We think that during the next sixty days will be the time to buy cheap.

I will gladly answer any inquiries that Lucifer's friends wish to make regarding this country.

A. W. Yeater, 510 Oxford Bldg., Chicago:—Enclosed find \$1 for subscription to Lucifer for one year. I like to encourage all outspoken periodicals when I can, even though I do not agree with all those who write for same.

I have a good many letters in the Chicago dailies, some of them touching on the "sex problem," though most of my articles on that subject are too "radical" for publication in daily papers, and even those that are published are made to appear very "tame" before they get away from the editor's blue pencil.

The "mock modesty" of the sanctimonious hypocrites must be attacked from all quarters, and the subject of sex relations treated scientifically. If we are genuine "truth seekers" we will never take offense when people oppose our theories, but only show by facts and logic that our theories are right or admit our errors. Too many people accept certain statements as absolutely true, reason from them as premises, build philosophies with said premises as foundations, form organizations, write books or publish papers, and become dependent for their livings on maintaining the truth of their assertions. They then cease to seek truth, and merely seek arguments that will enable them to uphold their claims—and become hide-bound orthodox people, instead of liberals.

To the mind that is always open, looking for new facts and making the philosophy conform to same, new theories are always interesting as material to be torn to pieces and studied scientifically, but to the person who is trying to uphold preconceived opinions to which he is committed, every new theory is looked upon as an enemy to be destroyed, the more truthful it is the more dangerous it is considered to be, hence I am glad to see you are still liberal and keep your columns open to all sides. May you never become "orthodox" on a single proposition.

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